

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—MATTHEW v: 16.

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PRIESTHOOD, AND THE RIGHT OF SUCCESSION.

[CONTINUED FROM PAGE 501.]

LUCY SMITH, mother of the Prophet, is reported to have said—by the advocates of the Josephite faction—that young Joseph would yet lead the Church. So far as Lucy Smith is concerned, I believe that she has been misrepresented—absolutely misrepresented—for only yesterday I was going through one of the journals of the late President John Taylor, in which are recorded several communications from Sister Lucy Smith in which she urges the right of William B. Smith, the only remaining brother of the Prophet, to the Presidency. Her pleadings and her efforts, after the death of her sons Joseph and Hyrum, were all made in support of the claims of William. He, too, laid claim to the right of the Presidency of the Church; and when I visited him but a few years ago, and had a conversation with him upon the subject, I discovered that he thought himself harshly dealt with by the Apostles at Nauvoo, and by President Young in particular. He based his claim to the Presidency by his being the *brother* to the Prophet Joseph; and, would you believe it, he, too, had Scripture to quote in support of his claim? He called attention to that passage in the Acts of the Apostles where, upon some question arising through the teaching of Paul at Antioch, the Elders and the Apostles were called together at Jerusalem to consider the matter. After Peter had given his testimony, after Paul and Barnabas had spoken, then James, the brother of the Lord, arose and said: "My sentence is that we trouble not them which from among the Gentiles are turned to God," etc. From this William concluded that James gave the decision of the council, and if he gave the decision of the council, then he must have been the president of the council, and if the president of the council, then the President of the Church. If James, the brother of the Lord, succeeded

the Lord, then William claims that he should have succeeded his brother. This whole theory of the brother of the Lord succeeding to the Presidency is made in the face of the plain declaration of the Son of God to the Apostle Peter: "I give unto you the keys of the kingdom, and whatsoever you shall bind on earth shall be bound in heaven, and whatsoever you shall loose on earth, shall be loosed in heaven."

Sidney Rigdon wanted to be appointed guardian of the Church, though nothing of the appointment of young Joseph was ever mooted. It is passing strange that something about the appointment and the anointing from his father had not been learned at that time. It would have been a most excellent opportunity for Sidney Rigdon to claim the right to be appointed guardian of the Church during the minority of young Joseph; but he wanted to build it up to the deceased Prophet, not his son. It appears that the rights of young Joseph to the succession of the Presidency of the Church were not talked of at that time.

There is an order of Priesthood—I may say two orders of Priesthood—in which lineage is recognized. This is in the office of Patriarch to the Church. I read from the Doctrine and Covenants, section 107: "It is the duty of the Twelve, in all large branches of the Church, to ordain evangelical ministers [Patriarchs] as they shall be designated unto them by revelation. The order of this Priesthood was confirmed to be handed down from father to son, and rightly belongs to the literal descendants of the chosen seed, to whom the promises were made. This order was instituted in the days of Adam, and came down by lineage in the following manner."

The revelation then traces the lineage from Adam to Seth, Enos, etc. (Doctrine and Covenants, section 107.) This is one of the passages quoted by the Josephite faction to demonstrate the idea that young Joseph had a claim by right of lineage to the Presidency of the Church. Yet you see it does not have any allusion whatever to the Presidency of the Church, but to the office of Patriarch.

The second case where lineage is recognized in the Priesthood is in the Bishopric. The literal descendants of Aaron—among the first-born of his sons—have a right by virtue of their lineage to that position; if at any time they can prove their lineage, or ascertain it by revelation from the Lord. But even in that case they must be designated by the Presidency of the Melchisedec Priesthood, and found worthy, and must be ordained either by them or by their direction; otherwise they are not legally authorized to officiate in that calling. (Doctrine and Covenants, section 68.)

There is another passage by the Josephite faction in support of young Joseph's claim, but it is not applied correctly. I first read the passage as quoted from a pamphlet the Josephites published on "The Successor:" "Therefore, thus saith the Lord unto you [Joseph the martyr] with whom the Priesthood hath continued through the lineage of your fathers, for ye are lawful heirs according to the flesh, and have been hid from the world with Christ in God; therefore, your life and the Priesthood hath remained, and must needs remain, through you and your lineage, until the

restoration of all things spoken by the mouths of all the holy Prophets since the world began."

You will observe that this quotation, the way they give it, is made to apply to the Prophet Joseph only ; but the revelation is addressed not only to Joseph Smith, but to several of the servants of God. I read the first verse: "Verily, thus saith the Lord unto you, my servants, concerning the parable of the wheat and the tares." Then we come to the passage they quote: "Therefore, thus saith the Lord unto you, with whom the Priesthood hath continued through the lineage of your fathers. For ye are lawful heirs according to the flesh, and have been hid from the world with Christ in God ; therefore your life and the Priesthood hath remained through you and your lineage, until the restoration of all things spoken by the mouths of all the holy Prophets since the world began."

That applies to the Elders of Israel to whom the revelation is addressed, and there is not so much as a crevice left through which the descendants of Joseph Smith may crawl to claim any special right above the other Elders who were addressed on that occasion. It would be all nonsense ; that would prove too much for those who so construe it ; for if it is to be construed their way—if the right of Presidency over the Church is by lineage, and goes to the eldest son by the right of succession—how comes it that the same law did not operate the other side of Joseph Smith as well as this side of him ? That is, taking it for granted (for argument's sake) that the Priesthood had continued through the lineage of the Smith family, and they were lawful heirs according to the flesh ; and further granting—for the sake of the argument—that the right of presiding over the Church came to the eldest son of the royal line—if such were the law—then Patriarch Joseph Smith, father of the Prophet, not one of his younger sons, should have been President of the Church, and after him his eldest living son Hyrum, thence to his descendants, so that Joseph the Prophet would have missed the Presidency of the Church altogether. Hence I say this argument of the Josephites proves too much. Its full application would ruin their claims in behalf of him for whom they plead.

My attention has been called to the following, from the history of the Prophet Joseph, which must forever settle the question of there being any right of succession to the Melchisedec Priesthood by virtue of lineage. Sunday, August 27, 1843, the Prophet said (see MILLENNIAL STAR, vol. 22, page 55, first column): "The Melchisedec Priesthood holds the right from the Eternal God, and not by descent from father and mother, and that Priesthood is as eternal as God Himself, having neither beginning of days nor ending of life."—*Deseret News*, February 11, 1857.

Moreover, the claims of the Josephites are contradicted by the order of the Priesthood, as given in the revelations. Nowhere in all the revelations that point to the glorious day in which we live can you find predicted any gap of sixteen years in the progress of the work of God. The Church was not disorganized at the death of the Prophet Joseph Smith.

It is contradicted, I say, by the order of the Priesthood, as found in the revelations of God. It is contradicted not only by that, but it is contradicted by the great success that has attended those who followed the

leadership of the Twelve Apostles and the Presidencies they have organized under the direction of the Lord. Where since the Prophet's death has there been any lagging in this work? It has been one unbroken march of progress. Since the death of the Prophet the Gospel has been introduced into Germany and Switzerland, into Italy, Norway, Sweden, France; it has been sent to the islands of the Pacific Ocean, to the house of Joseph inhabiting them. It has gathered tens of thousands from these nations, and brought them to the house of the Lord in the tops of the mountains, just as the ancient Prophets decreed it would do—taking one of a city and two of a family, and bringing them to Zion, where they have been given pastors after the Lord's own heart, who have fed them with knowledge and understanding.

Nor has the success of the Church led to the tops of the mountains by the Apostles been confined in its successes to preaching the Gospel. It has been more successful in the work that reaches behind the veil. Three splendid temples have been erected in these mountain valleys, and another, in the shadow of which we are standing to-night, is nearing completion, and in it a still greater work shall be accomplished than in the others. Go to these temples, look at the records, and be astonished at the work done for the dead. It exceeds the work done for the living.

Now, tell me if any of the factions that have wandered away from the Church have anything to point to like this in justification of their claims of being the true Church? Nor does the victory of the Church led from Nauvoo by the Apostles end here. It has redeemed the wilderness and filled the valleys of the mountains for an extent of several hundred miles with prosperous villages, towns and cities. It has made a commonwealth, and given the desert to civilization. This is the work it has accomplished, and there seems to be no end to its progress.

There was a time when the boundary lines of Utah circumscribed the "Mormon" problem. But it is not so to-day. We have spread abroad into the surrounding States and Territories, where we have established prosperous branches of the Church and powerful Stakes of Zion, and the cry from all the settlements of the Saints is, "Give us room that we may dwell."

This success of the Church in preaching the Gospel, in building temples and in administering in them for the dead; in building up settlements, redeeming deserts and founding commonwealths, gives the lie to those who say the Church has gone astray under the leadership of the Twelve Apostles who led it from Nauvoo, and those who have succeeded them in the Presidency.

Here I shall leave the subject, conscious, however, that I have fallen far short of presenting it in its full force. I ask God to bless this effort to your good, to the strengthening of your faith. I ask the youth of Israel to give respectful and full allegiance to the Priesthood; and inasmuch as you do so, I tell you in the name of God you shall not be wanting in those graces and manly qualities which ennoble the minds of men.

[TO BE CONTINUED.]

THE ISLE OF SKULLS.

ON the lonely, wind-swept island of San Nicolas, eighty miles off the coast of Ventura County, California, where, as far back as the memory of man runs, hundreds of white skeletons have dotted the valleys and hillsides, local archæologists are now busy gathering the relics of a strange, extinct race. The island is ten miles long and oval in shape, being four miles across at the widest part. Strange utensils of serpentine, sandstone, and steatite are found there among the human bones, and the island and its erstwhile inhabitants have a history so curious that it is difficult of comprehension. In 1835 the *padres* of Santa Barbara, learning that there were but sixteen of the strange Indian race then living there, determined to rescue them from the island. They went over in a sloop and succeeded as they thought, in getting all on board. At the last moment an Indian woman returned for her child, and, one of the frequent storms of the channel islands springing up, the sloop was driven away without her. The sloop went on the rocks of Point Conception and all on board were lost.

Sixteen years later, Captain George Nidever and two men went from the coast on a sloop to hunt otter off San Nicolas. On landing, they were, like Crusoe, astonished to discover human footprints in the sand. They saw no one, however, and a storm compelled them to put to sea. It was two years thereafter that the adventurous captain, revolving in his mind the sight of footprints in the uncanny island, determined to go and discover and bring over the lonely woman of whom he had vaguely heard. Men accompanied him, and at length they saw on the surf-beaten shore a woman with long, tawny hair, dressed in a queer garb of colored bird-skins, and scraping with a bone knife the blubber from a seal. They surrounded and approached her stealthily, and, although suddenly confronted, she did not appear in the least afraid, but smiled, and then, falling on her knees, prayed to the sun. The wild woman offered no objection when by signs she was made to understand that she was to go with them in the boat. They reached Santa Barbara across the rough sea, and the first thing the Indian woman saw was Dr. S. L. Shaw, now eighty years old and yet living there, riding a horse. She had never seen nor heard of any object like it, and thought the man and horse were one, and she knelt on the shore and offered her devotions to it.

Two weeks afterward the last inhabitant of rock-ribbed, tempest-tossed San Nicolas died from eating food to which she was unaccustomed, furnished by her rescuers, and the curtain fell on her race for ever. Wild dogs had eaten her child. Her dress of red and blue feathers, a wonderful creation of barbaric hands, was sent to the Pope of Rome. Relic hunters have gathered mortars, pestles, ollas, toy steatite canoes, and other curious things there for some years past, and shipped them to various Eastern and European universities. Skeletons and parts of skeletons have also been collected in large numbers, but to-day the bones of thousands of Indians are scattered about there. Some lie face down, indicating that they have fallen in battle. There are so many human relics there that San Nicolas

is known as the Isle of Skulls. "The lonely island, whose highest part is but 1,040 feet above the sea," said a resident of Ventura recently, "is noted for the high artistic class of many of its relics. Had the woman rescued, then fifty-two years old, not died, a story passing strange would no doubt have been told of the race so long hemmed in by the waste of waters about. As it is, much of the story is shrouded in mystery for ever."—*San Francisco Examiner*.

FACTS AND EVENTS.

Emperor William of Germany reached England on August 2, on a visit to Queen Victoria.

At Dewsbury, Yorkshire, England, on August 5, a coalpit was suddenly flooded and six workmen drowned.

By the bursting of some hidden springs in the Innan mine, Japan, on July 6, sixty Japanese miners were drowned.

There were 3245 fever patients in the London hospitals on August 7, most of them being sufferers from scarlet fever.

A heavy sandstorm swept over Phoenix, Arizona, on August 6, destroying a number of frail houses. Several Indians were killed.

The Russian town of Rzecze was destroyed by fire on August 4, fourteen lives being lost and two thousand people rendered homeless.

President Harrison signed the law passed by Congress limiting the time that mechanics shall be employed on the public works to an eight hour day.

The Argentine torpedo catcher *Rosales*, which went down in the recent storm outside the River Plate, had on board seventy persons; all were drowned.

The States of Dakota and Minnesota have quarantined against Manitoba, Dominion of Canada, owing to the prevalence of smallpox in the latter state.

Cholera is on the increase in Russia, and its prevalence in Moscow is now admitted in the Russian official reports. The epidemic is also spreading in Persia.

Over 5,000 deaths from cholera are reported to have taken place in Russia and the Caucasus during the month of July. Instructions have been issued for the closing of all educational institutions until September.

On Tuesday, July 26, the steamship *City of Paris* arrived in New York, having made the ocean passage from Queenstown to Sandy Hook in 5 days, 15 hours and 58 minutes—the fastest passage on record up to that date.

A dispatch from Honduras, August 3, says that the revolutionists there succeeded, after sanguinary fighting, in which the late president was killed, in overthrowing the government, and have organized a new one to suit themselves.

An earthquake in Mexico, on July 30, caused great destruction of property and the loss of many lives at the city of San Cristobel. Fifteen thousand people were deprived of shelter by their dwellings being thrown down.

A riot took place at Duquesne, near Homestead, Pennsylvania, on August 4, between a body of strikers and some non-union men, in which a number of persons were hurt. The military had to be called out to suppress the disturbance.

An awful tragedy was reported from the City of Mexico on August 3. While a marriage reception was in progress, the bride was shot dead by a disappointed lover, who, after firing at the bridegroom with fatal effect, turned the weapon upon himself and fell dead on the body of the bride.

An earthquake occurred in Cornwall, England, on July 26, there being five distinct shocks. Many people were in bed at the time of the first tremor, half past ten in the evening, and were so frightened that they rushed into the streets in their night clothes.

A dispatch from Simla, dated August 3, says that Russian troops have occupied Pamir, on the frontier of British India. Last year Colonel Yanoff, a Russian officer, advanced to the place, but was compelled to retire, owing to the protests of the British government. The present Russian aggression into Afghan territory causes considerable uneasiness and may lead to hostilities in Afghanistan. In an encounter between Afghans and Russians, five of the latter were killed.

A heat wave of almost unprecedented intensity swept over the eastern part of the United States, from the Missouri River to the Atlantic Ocean, during the last week in July. The thermometer reached 102 degrees in the shade at New York, 104 degrees at Philadelphia, and 110 degrees at Louisville. In one day, July 28, there were fifty deaths from the heat in Chicago, and the following day the deaths from the same cause in New York reached eighty-one. On July 31 the number of fatalities was 223. Hundreds of people were prostrated, and business and trade were seriously interrupted.

August 3, the four hundredth anniversary of the date of the sailing of Columbus from the little port of Palos, Spain, on the voyage which resulted in the discovery of America, was observed with great ceremony at the little Spanish harbor, and down the Rio Tinto to the ocean. Vessels from every nation were there, and for days previous and subsequent to the date the festivities were carried on, both on land and on the men-of-war and merchant vessels. On August 3, the caravel *Santa Maria*, on which the great discoverer sailed, was towed down the river to the sea in the midst of thundering salutes from guns on the vessels and on shore. The route taken by Columbus was followed some distance, when the procession returned.

The astronomers who are taking observations at the Lick Observatory, California, of the planet Mars, state that at 10 o'clock on the night of August 3, Mars was in opposition with the sun, and distant from the earth but 35,000,000 miles. This is its point of greatest nearness to the earth since 1877, when two satellites were discovered. It is also nearer than the planet will be again before 1909. The highest magnifying power which is possible at the observatory is 700 diameters, bringing Mars visually within 50,000 miles of the earth. The south polar cap of the planet is diminishing in size and brightness, and the astronomers believe it is composed of snow and ice. The cap diminishes as summer comes, and increases with winter. Numerous dark markings now appear within the polar cap, as if they were large areas of earth from which the snow has disappeared. These markings were not observable before. For several evenings in July three or more prominent bright projections were visible for a short time on each occasion. The observers hope to more fully determine the character of this phenomena.

The *Journal de la Sante* attributes to a medical officer of the French army the latest "cure" for obesity, which is strangely simple in its carrying out. The form of diet was simply a restriction to one dish at each meal, irrespective of what that dish might be, and no matter whether the quantity consumed was greater or smaller, it was made to satisfy the desire for food to the full at each meal. No supplementary dishes, such as soups, desserts, or condiments, were allowed; one single dish, and that taken plain, was found to satisfy the appetite much sooner than a variety of dishes, even if the quantity was apparently smaller and on almost an abstemious scale. This regimen was employed also in the case of a lady whose *embonpoint* threatened too rapid increase, with good results and without any discomfort in the observance of the restrictions. In fact, in one or two instances the reduction of corpulency has seemed to go on too rapidly, and it has been deemed best to take means for restoration, in a measure, of that which has been lost. Under this system, as under most others, adds *Popular Science News*, the excessive imbibition of liquids has to be forbidden, care being taken not to enforce the abstinence from water, especially to the point where symptoms of circulatory depression arise from insufficiency of volume of blood in the vessels.

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MONDAY, AUGUST 15, 1892.

DISAPPOINTED IN "MORMONISM."

THE wise man says in Proverbs, "He that answereth a matter before he heareth it, it is a folly and a shame unto him." Tested by this rule, it is possible that a large proportion of mankind have something in the line of unwisdom attached to them for passing hasty and premature judgment in matters that are brought to their attention. But notwithstanding the universality of this weakness, there is the comforting reflection that, even among those who reach a verdict on the testimony of one side only, instead of waiting to hear the defense before deciding, there are many who possess the spirit of genuine repentance, and who, when the other side of the case is presented, give to it a respectful hearing, and by stating plainly the truths they have learned seek to correct the errors they may have made. This course often requires a considerable degree of moral courage, especially when it is followed in the face of a pronounced public opinion to the contrary.

The Latter-day Saints have had a goodly measure of experience with this class of men and women, particularly in recent years, when improved facilities of transportation have enabled people to travel more extensively than many had the privilege of doing a few decades ago. Tourists who visit the Saints in their homes in the vales of the Rocky Mountains express their great surprise at what they find there, it is so different from that which they had been led, from the generally prevalent impressions regarding the "Mormon" people, to expect. A fair illustration of how those who see for themselves are disappointed in their preconceived notions is given in the statement of a gentleman who went to Salt Lake City with the American Presbyterian ministers, on the occasion of their recent sojourn there. He is himself the pastor of a Presbyterian church in Ohio. After his return home he thus expressed himself:

My whole ideas as regards the Latter-day Saints, or "Mormons," as they are called, have undergone a complete revolution. I had been led to look upon them as ignorant, bigoted, narrow, sensual, devilish. But I found them intelligent, cultivated, devout, generous, charitable, consecrated, worthy of both place and position among the other religious denominations of the world.

Like others who have by personal investigation learned the true state of things, he was disappointed in the effects of "Mormonism," to which he had had such a strong aversion; pleasantly disappointed, no doubt, as many besides himself have been, but disappointed nevertheless, and he honestly admits the change which has been wrought in his sentiments toward the Latter-day Saints. There are others, though their numbers, it is gratifying to say, are comparatively few, who have ascertained the truth by similar personal experience, yet have refused to do the Saints justice. They have visited them in the hope of seeing the evil upon which such store had been set as being inseparably connected with this religious system, but not being able to discover it, they have turned away, sorrowful in their disappointment, but unrepentant; and instead of telling of the virtues of "Mormonism," sigh: "If there was not so much good in it, it would not be so dangerous and so likely to deceive."

The trouble is, these people have prejudged a matter of which subsequent inquiry showed them to be almost wholly ignorant. The fountain of their error is in their so-called religious instruction. For centuries professors of religion have held no communication with the heavens, and the presumed orthodox expositors of the doctrine of Christ sat in judgment upon Him and decided that He would reveal no more to the children of men; that the canon of scripture was full; that Apostles, and Prophets, and revelations from God were things of the past. With this educational prejudice, sustained by a record of spiritual darkness for ages, when the Latter-day Saints testify that God has raised up a Prophet and communicates His will to His children, the public mind is forestalled concerning them; and at once declares that anything which comes in conflict with its preconceptions of religion must be an imposture and essentially bad.

In the face of this situation it may seem an impossible task to dispel the clouds of misapprehension which envelop the Saints. With the pulpit, the rostrum, and the press, by which the people are most readily and generally reached, not only virtually closed against them, but used to almost incessantly belch forth calumnies upon them, it is not strange that their true character and views are misunderstood by the masses in Christendom, or that their enemies, seeing them beset by these untoward circumstances, confidently anticipate their extinction as a religious organization. Yet the entire history of "Mormonism" has been a series of disappointments to its opponents, whether their antagonism has arisen from a misconception of its real nature or from a desire to work evil. Each time they look upon it the unexpected, so far as the anticipations of its foes are concerned, has happened. It goes steadily onward, developing, increasing; the clouds are being dispelled; the hopes of those who look for its overthrow vanish; and the popular prejudice which condemned it as a corrupt tree sees its good fruit unveiling the folly of the ill-advised judgment.

The world will continue in its failure to realize its expectations with regard to "Mormonism" so long as it argues from its present basis; its premise is erroneous, therefore its conclusions must be wrong. God has spoken from the heavens in this dispensation, and has organized anew His

Church upon the earth. In it are Apostles, Prophets, revelation, and all the officers and gifts that were necessary for the perfect organization of the early Christian Church. And as many who look at the Latter-day Saints to-day meet with disappointment by seeing good where they thought to find evil, so will the world, which has looked upon "Mormonism" as an imposture, be disappointed in some time learning that it is the Gospel of Jesus Christ. The folly of those who judge a matter without hearing it will thus be made manifest in the sight of the people; but wisdom will be justified of her children, who prove all things, holding only to that which is good.

J. H. A.

At a re-union of the Sunday Schools of Weber County, held at Ogden, Utah, on Sunday, July 10, Miss M. D. Wilson, of the Women's Christian Temperance Union, was invited to address the assemblage at the afternoon session. She said: "If any one had told me six months ago that I should stand face to face with a 'Mormon' congregation so soon, I should have thought such a one a false prophet. This goes to show how little we know what a day may bring forth. In the early spring I had planned to go to the Pacific Coast, to a business that had opened up to me, and as I had relatives here among the 'Mormons' I determined that I would stop over and see for myself what the 'Mormons' were like; for you know hideous representations get out. So I resolved that no prejudice of my own should deter me from my purpose of remaining here. En route here upon the train I met a lady whose white badge, or knot of ribbon, like my own, showed me that we were members of the same organization, the Woman's Christian Temperance Union of the United States and the world. An acquaintance sprang up from this, and we talked on various topics, the 'Mormons' included. I smile to-day when I think of our vague conjectures. Another lady who visited your Third Ward Sabbath School wrote me of the agreeable surprise she experienced when here, and I cherished the hope that I, too, might have that privilege. This lady, in writing to me, tells me what seemed to her to be my duty—to remain here among the 'Mormons' and become acquainted with them as they are. For, she says, you are a temperance people, that you are not lacking in this virtue, but that we might assist you in your noble work, although you are a misunderstood and much misrepresented and persecuted people. I wondered why these things were so, and while pondering in my mind, there came the 'still small voice,' 'Comfort ye, comfort ye, my people.' And I have this much to give if it is worth anything to you—that two eastern ladies have come among you with a determined purpose to investigate what we do not understand; for we recognize in you God's peculiar people, and, I say, be comforted. I have recently sought to acquaint myself with your principles, and I find them founded where years ago I found my religious principles founded, and that is upon the simple Gospel of Christ. I find that your principles embody temperance, which is one of the fundamental principles of true religion. I learn also that when you established yourselves in these mountains, it was that a pure and holy people might grow up unto the Lord, and that your children and your children's children

might flourish by the same fountains of truth in the purity of their lives. And as I look over this vast assembly of boys and girls of 'Mormon parentage, methinks I see that they bear the same trusts and are embodiments of these principles." The speaker went on to say that the "Mormons" are not the people that she believed they were, that they are honest, pure, virtuous and industrious, and living exemplars of their principles. She, for one, would always speak of them as such, for she had seen them as they are, and believed them to be the most misrepresented people of any on the face of the earth. She further exhorted the young to withstand the cup of the tempter, and the wily snares of the evil one; and assured them that intemperance was a many-headed and many-sided evil through which hundreds of thousands are dissolving, in their wine cups, gems more precious than any diamonds ever set in a monarch's crown.

THOSE of the Saints who intend emigrating this season should send word, at as early a date as practicable, to this office or to Conference Presidents, of the time of their expected departure from Liverpool, with their names, ages and destinations. Passenger travel westward is so heavy this year that ample notice must be given to secure berths and avoid inconvenience and delay.

WELSH CONFERENCE NOTICE.—The Welsh Conference will be held on Sunday, September 4, at the Mission Room, 188 Cathays Terrace, Cathays, Cardiff. Meetings commence at 11 a.m. and 3 and 6 p.m.

LEEDS CONFERENCE.

MINUTES of the Leeds Conference, held in the Temperance Hall, Bradford, Sunday, July 24, 1892. There were present: Elders J. H. Anderson and Rodney Hillam, Jr., of the Liverpool office; Abraham Fawson, President of the Liverpool Conference; Thomas Flemming and John Stephens, traveling Elders in the Sheffield Conference; Thomas G. Humphrey, traveling Elder in the Manchester Conference; Joshua B. Bean, President of, and Timothy Jones, William Crowther, Andrew Morrison, Joseph H. Salisbury, Joseph M. Kerr, George G. Eyre, David Wilcken, George H. Hall, and William D. Callister, traveling Elders in the Leeds Conference.

10:30 a.m. The congregation sang a hymn, and prayer was offered by Elder Jones. Singing.

President Bean said he hoped there would be a day of rejoicing at the Conference, through the inspiration of the Spirit of God. The Lord held the destinies of all nations in His hands, and would control everything for the accomplishment of His purposes, in the furtherance of which He had restored the Gospel again to earth. The speaker rejoiced with the honest in heart who had assembled to hear the Gospel which our Lord and Master taught when He was among the children of men.

Elder Salisbury said it was necessary for the children of men to under-

stand the principles of the Gospel of the Lord Jesus Christ, and if they wished to obtain eternal life, to obey it as the commandment of God. It required men to repent of their sins, to receive baptism for the remission thereof, and to live under the guidance of the Holy Ghost, obeying the will of the Father in all things. The speaker had obtained a divine testimony of the truth of the Gospel, and promised all who obeyed its principles with honest hearts that they should receive a like testimony for themselves.

Elder Kerr spoke of the necessity of being in possession of the Holy Spirit that we might understand the things of God. The Gospel, as taught by the Latter-day Saints, is the same that Christ and His Apostles taught; and those who receive of its principles will obtain His salvation.

Elder Morrison said the Elders of the Church of Jesus Christ of Latter-day Saints were clothed with power and authority from on high to declare the message of life eternal, and to promise people salvation if they rendered obedience to its requirements. He spoke of the power and attributes of God, and His dealings with mankind. As He is unchangeable, the ordinances of His Gospel are in force to-day the same as in former days, and it is necessary for mankind to obey them if they would serve Him.

Elder J. H. Anderson spoke briefly upon the atonement which redeemed man from the original sin, and opened the way for him to appear before the Lord to give account of the deeds done in the body. The Almighty has given men their free agency, that they might receive or reject the principles of salvation which He has revealed to earth through His Son. He also gives the assurance that those who obey the Gospel principles will receive a knowledge that they are doing the Father's will, and earning for themselves eternal life in His presence. The speaker urged all to put to the test the promise which the Lord had made.

Singing. Benediction was pronounced by Elder Callister.

2:30 p.m. Singing. Prayer by Elder Crowther. Singing. The Sacrament was administered by Elders Kerr and Wilcken.

Elder Hall addressed the congregation, dwelling upon the first principles of the Gospel. He bore testimony that they were true, and according to the Bible, which testifies of the divine mission of Christ, and informs us of the way in which the Saints of old obeyed the commands of the Lord and the blessings they received. He urged all to investigate these principles for themselves, and ask the Lord for a testimony of their truth, which He has promised to all who would seek for the same in the way He has revealed.

The authorities of the Church, of the European Mission, and of the Leeds Conference were sustained by unanimous vote.

President Bean read the report of the labors performed in the conference since March 1, 1892. This showed that 7756 houses had been visited, 17,256 tracts distributed, 775 Gospel conversations had, and 183 general and 51 cottage and outdoor meetings held; Church works disposed of, 89; baptisms 23; children blessed, 7; emigrated, 6; Sabbath schools, 2;

relief societies, 3. In the conference there are 10 Seventies, 9 Elders, 2 Priests, 2 Teachers, 4 Deacons, and 137 members.

Elder Jones made some interesting remarks on faith, repentance, baptism and laying on of hands for the gift of the Holy Ghost. It was necessary for mankind to keep the laws of God in order that they may be rewarded therefor. The Savior promised salvation to all who believed on Him—to those who kept His commandments. His object was to lead mankind to His Father, and all who hear His Gospel will be judged thereby.

Singing. Prayer by Elder Eyre.

6 p.m. After the opening exercises of singing and prayer, the first speaker was Elder Hillam, who said he had no doubt but those who were present were desirous of their souls' salvation in the kingdom of our Father. We have had given unto us holy writ, the word of God, the plan of salvation; and this the Latter-day Saints believe and put into practice. The mission of John the Baptist was to prepare the way before the Lord at His first coming, by preaching unto them faith in Jesus as the Christ, repentance, and baptism for the remission of their sins. The Latter-day Saints are teaching the same Gospel, by divine command, in preparation for the Lord's second advent among men, when He will come to execute judgment; and they are the only people to-day who are proclaiming the fullness of the principles of life and salvation. They declare, as did the servants of God anciently, that men must repent of sin and cease to do evil; that true repentance is turning from wrong-doing; that when people truly repent of their sins, they must obey the ordinance of baptism to receive a remission of those sins; they are then in a position to obtain the comforting influence and guidance of the Spirit of God, which is conferred by the laying on of hands of a divinely authorized servant of the Lord. The speaker closed by testifying to the restoration of the Gospel, in fulfilment of the revelation to the Apostle John.

Elder Anderson said the people to-day were in the same condition as the people were in the days of the Savior, in respect to their duties to God. In ancient times some people believed that if they lived in accordance with His teachings they would lose their lives. To those He said: "Whosoever will save his life shall lose it; but whosoever loseth his life for my sake and the Gospel's, the same shall save it;" and that those who were ashamed to own Him in that wicked and adulterous generation, the same He would be ashamed of when He came in His Father's kingdom. The speaker then pointed out the harmony, simplicity and beauty of the principles of the Gospel, the plainness with which they were understood by those who had the Spirit of Truth, and the necessity for compliance therewith in order to receive salvation in the heavenly kingdom. He testified to the restoration of the Gospel with all its gifts and blessings, and to the divine mission of the Prophet Joseph Smith, who was called of God to be the first Apostle in this dispensation. He exhorted the people to prove the Lord by keeping His commandments.

President Bean, who said he was about to return home after his two years' mission here, left his closing testimony of the Gospel restoration

with the people, and admonished all to seek to the Lord in His appointed way, and He would reward them with knowledge and life eternal.

Conference adjourned. Singing. Benediction was pronounced by Elder Fawson.

On Saturday evening, July 23, a general Priesthood meeting was held, at which the brethren gave reports of the different branches where they were laboring in the conference, and received timely instructions from Elder Anderson regarding their duties as missionaries and ministers of life and salvation.

ANDREW MORRISON, Clerk of Conference.

A N A R C H Y .

"ANARCHY," as every one knows, means "no-governing;" and in order to appreciate its importance as a theory of ethics, you must ascertain the nature of that "archy," or government, to which Anarchists profess to object. The meaning and purpose of government may be indicated by the word "peace." The whole purpose of the government carried on by and in the name of Queen Victoria is the maintenance of the "Queen's peace." It is the invariable nature of human beings to entertain conflicting wishes. In any collection of persons it is certain that things cannot be so arranged as to please everybody. Therefore disputes will arise, and individuals who succeed in getting what they want in spite of the contrary wishes of others will do so by means of such moral or physical devices as they may have been able to achieve, unless both be subject to the superior authority of somebody whose "peace" is imposed upon them.

The absence of such "peace" is a condition of conflict or of war, in which every man fights for his own hand against all other men whose wishes cannot be gratified consistently with the gratification of his own. The moment certain men combine to settle matters peaceably—and in particular without physical contests—they are imposing their peace upon other people; and when they have attained a certain degree of success in doing so, their combination is a government, or archy, and the thing to whose establishment every thorough-going Anarchist is *ex hypothesi* opposed. Hence it follows that Anarchists are in a rather strict sense enemies of the human race: enemies, that is to say, of every habit and way of life which ordinary people enjoy.

If Anarchists had their way, every man, woman, and child would have to live just as he, she, or it could, with none of the resources which we all, rich and poor alike, derive from the institutions of human society. There would be no houses, because no one could keep—much less could any one build—a thing so elaborate and defenceless as a house, unless he derived from government such an assurance of security as would make it worth while. There would be no credit, and therefore no commerce. Every person would have to find, gather, catch, or kill his food with such means as his physical powers and knowledge of natural history afforded, and the whole of our time would be taken up with attending to the prime necessities of life. If anarchy were fairly set going, ninety-nine per cent. of

civilized persons would promptly die, and the remainder would—or might—contrive to carry on an existence pretty much like that of the lowest imaginable savages.—*National Observer*.

UTAH NEWS.

(Summarized from Territorial papers.)

On July 18, four prisoners in the Provo City jail locked the jailer in an inner room and made their escape. The jailer was severely injured in the struggle before he was overcome.

Matthew Spotted-Bird and Mary Good-Bull are the names of a young Indian couple who were united in marriage at Salt Lake City on July 14. Mr. and Mrs. Spotted-Bird reside at Fort Douglas, the bridegroom being one of the Sioux Indians enlisted in the U. S. army.

At Ogden, on July 12, John Doyle, a railway man, received a gash ten inches long in the neck, the wound being inflicted by a negro who had had a dispute with Doyle, and tried to cut his throat with a razor. The negro was placed in jail. It is doubtful whether Doyle will recover.

It now transpires that E. R. Clute, the "Liberal" ex-assessor and collector of Salt Lake City, was not only short in his accounts with the city, but had a deficit of \$1968.24 in school taxes. The school board made a demand for this amount on July 9, and received a promise that it would be paid.

David Kay has instituted a suit in the United States court at Salt Lake City against A. Hanauer, a prominent mining man, for \$376,000 damages for fifteen thousand tons of ore which he alleges that Mr. Hanauer has wrongfully extracted from the Brooklyn mine, in Bingham Canyon. Mr. Hanauer claims title to the ore in question.

Thomas Wing, a brakeman on the Rio Grande Western railway, was crushed to death at Soldier Summit, on July 21: The car he was on became detached from a train which was ascending the slope to the summit, and, going down the steep grade, was thrown from the track, Mr. Wing being caught under it. Nearly every bone in his body was broken.

Three horse thieves who have been committing depredations in San Juan County successfully circumvented all efforts of white officers to capture them, and in the early part of July several Navajo Indians were employed to aid in the work. In a few days the Indians had possession of all the thieves' horses, and had the robbers themselves in custody.

During the past two years of non-"Mormon" municipal control in Salt Lake City the saloon keepers have been given their own way, and have run their public houses on Sundays, in contravention of the law, which was a dead letter, owing to the failure of the municipal officers in their duty. The new administration has, however, declared that the saloons must close on Sunday, and as the liquor men have had their own way so long they propose to resist the new order, and will test whether the present mayor, R. N. Baskin, has sufficient courage and determination to enforce the law.

Mabel Burton, the sixteen-year old daughter of Brother W. W. Burton, of Ogden, was on a visit to her brother's sweetheart, Hattie Hale, at Afton, Wyoming, when, on July 21, they went with a picnic party to a glen near by. The two young ladies saw some flowers on the opposite side of the creek, and attempted to cross on a narrow log which served as a foot bridge. Miss Hale, who was close behind Miss Burton, grew dizzy and grasped her friend's dress, when both fell into the stream below, and were carried down by the swift current so rapidly that they were drowned before assistance could reach them. Both young ladies were highly esteemed. Miss Burton's body was taken to Ogden for interment.